

Registered L. 89

THE NUR AFSEAN

PUBLISHED EVERY FRIDAY.

Vol. XI

LUDHIANA:—September 27th, 1907.

No. 39

FOREIGN TELEGRAMS.

London, September 19.

The Anglo-Russian Convention will be ratified on the 23rd September and published on the 26th September.

The St. Petersburg newspaper *Rech* states that the convention assigns to Russia a sphere of influence northward of a line from the junction of the Frontiers of Afghanistan, Persia and Russia to Kaarishivn on the Turco-Persian Frontier and to Great Britain a sphere of influence southward of a line from the above junction to Bander Abbas; but neither power is to hamper commercial enterprise or the acquisition of railway or mining concessions etc. in the other's sphere.

Each power will have equal opportunities in the intervening zone, and Britain is guaranteed against Russian extension to the Persian Gulf.

The convention defines the limits of the measures which may be adopted in the event of the Persian banks to which money is advanced not fulfilling their obligations.

Russia recognises British predominance in Afghanistan and will not send a diplomatic agent but will deal with the Anglo-Russian Government as intermediary.

Britain agrees not to use Afghanistan as a *place d'armes* against Russian possessions.

Only Buddhist subjects of Britain and Russia desiring to see the Dalai Lama will be allowed to enter Tibet, but an exception is made in the case of valleys temporarily occupied by Britain.

Mr. Roosevelt's return to Washington next week marks the beginning of the Presidential campaign.

The *Times* correspondent has visited Mr. Roosevelt at Oyster Bay and found him firmly resolved not to stand for election but his influence on the Convention's choice will be the determining factor.

Mr. Taft is regarded as Mr. Roosevelt's candidate.

Sir Henry Primrose leaves Trieste on the 2nd November to assume the chairmanship of the Decentralisation Commission.

London, September 22.

The papers generally cautiously discuss the Russian forecast of the Convention.

They consider, if true, that it is a bad bargain, absolutely without benefit to Britain.

They denounce the failure to protect the integrity of the Persian people which the Liberal papers declare is tantamount to the destruction of the nation at the moment of its revival.

Reuter, telegraphing from Teheran, states that the Government has communicated to Parliament a memorandum explaining the Anglo-Russian agreement which Britain and Russia have communicated to Persia contributing to allay popular suspicion of the intended division of Persia.

Advices from Winnipeg state that the Dominion Trades and Labour Council has passed a resolution opposing Hindu labour and advocating a heavy poll tax on Chinese.

Speaking at Vancouver Mr. Templeman, the Dominion Minister of Inland Revenue, and Mr. Smith, a Labour leader, declared

that Asiatic immigration must be regulated by negotiation with the Governments of Japan and India.

Mr. Smith urged the workmen to join with the capitalists in bringing white labourers from Britain.

It is stated at Olympia in Washington State that as the result of representations by Mr. Bryce, Mr. Adoo, the acting Secretary of the State, has telegraphed to the Governor with reference to the situation at Bellingham and Everett; the Hindus at Everett also fearing an outbreak. The Governor has communicated with the Mayors, and the Mayor of Bellingham has replied that the rioters had been arrested and prosecuted and there was no fear of further trouble.

Some 35 cases of Bubonic plague have occurred at San Francisco.

Hitherto twenty have died and twenty cases of suspects are under observation.

London, September 21.

The *Times* Tangier correspondent states that Muley Hafid has courteously written to the European representatives promising to restore a strong Government and to renew confidence between the Government's subjects and Europeans. He asks the Powers to remain neutral until it has been seen to whom God gives the victory and the throne.

London, September 22.

A telegram from Ottawa states that Sir Wilfrid Laurier, replying to the resolution of the Canadian Trades and Labour Congress, asking for the abrogation of the Treaty with Japan said that the treaty was a great advantage to Canada whose trade with Japan had considerably increased. He did not believe that the regrettable incidents in Vancouver were due to the influx of Japanese, but that the disturbances were directed against Asiatics generally. Precipitate action might be regrettable. The Government would carefully enquire into the causes of the recent influx of Orientals.

London, September 21.

The national *fete* celebrations in Italy, in connection with which disturbances were feared owing to the growth of anti-clericalism, have passed off practically without disorder though the Vatican was strongly guarded and other most rigorous precautionary measures taken.

London, September 23.

The ratifications of the Anglo-Russian Convention has been exchanged at St. Petersburg to-day.

Seventy-seven Japanese miners were arrested at Atlin in Yukon district by three hundred white miners who forcibly put them on board ship for conveyance to American territory.

The Columbian authorities suppressed the affair.

Admiral Dewey strongly condemns the agitation mentioned on the 3rd September, advocating the sale of the Philippines.

He says that if the Philippines were passed to Japan the latter would command every gateway in the Orient and completely shut out America both commercially and strategically. The abandonment of the Philippines would mean that the United States would cease to have a diplomatic voice in Eastern affairs.

A telegram received in St. Petersburg from Teheran says that the situation has grown perceptibly worse since the murder of the Grand Vizier.

The parliament is apparently seeking to get all the power of interfering in every branch of the administration.

EDITORIAL NOTES.

The following extract from a letter just received by the editor gives some idea of the little difficulties that attend the domestication of Eastern people in a Western land, and shows what need there is for a clear understanding of the situation before such a thing can be accomplished to the mutual satisfaction of both parties. The letter comes from the state of California and the writer says:—

"There are a good many Mohammedans and Sikhs in these Western States. One morning last week Mr. T. came home from the post office all excitement, because at one of the ranches there were some Indians employed to pick prunes, and no one could make them understand anything; so he was wanted out there to interpret. When he came back at dinner time, he told us that they were Panjabi Mohammedans from near Jallander. They had been in this country two years. There were four of them, but the fourth, who could talk a little English, had gone to another town for some reason. The men were in straits because they wanted onions and could not manage to get them—nor could they buy *dāl* in any but the large cities. They wanted a *tava* for their *chapātis* and could not buy that." From this little extract it will be manifest that the necessities of one land are very frequently the luxuries of another, or at least articles not to be easily procured. To an Indian going to America, that land so frequently pictured to his imagination as being the mine of wealth, it is probably inconceivable that the ordinary food stuffs to which he has been accustomed will be difficult, if not actually impossible, to obtain. He does not want much—only *dāl rofi*; and the idea of a people not using *dāl* and regarding *afā* (known in America as Graham flour) as not intended for daily consumption seems to him absurd. And yet these are just the conditions that obtain in America.

Unfortunately, these differences in the petty details of food and manner of life are not regarded as petty by ignorant people. The lower classes in the Western States and in certain parts of British America are largely recruited from the more undesirable strata of European society. Ignorance always means prejudice, and a tendency to magnify little differences into great ones. To an open-minded man or woman, with education, and some experience in the ways of the world, it does not seem to be a matter of any great moment that other people differ from him or her in the kind of food they eat, or the manner of life they live. But to ignorant people, these things constitute a species of offense, and the offense is greatly magnified in their eyes if for any reason they think that the others are unwilling to conform to their notions.

It is this that presents the greatest difficulty to the ami-

cable solution of the problem of Eastern immigration in the New World. With all his laxity in moral matters, and his readiness to accord to others the privilege of doing what they please so long as he is unaffected, the American labourer is absolutely inflexible in his determination that whoever enters his territory to work there shall become an American too. To his way of thinking, "America is the land of the free" but—"free Americans." If any one who comes to his country shows a tendency to remain what he was, a loyal Indian, Chinaman or Japanese, that person is by the very nature of his determination debarred from the privileges of free competition in the labour market. For this reason, we see in America, at the present time, a very strong leveling force. Swedes, Germans, Poles, Irishmen, as different from one another as could well be imagined, become within a very few years (months it may often be) simply Americans, forgetting their own homes in Europe, adopting as soon as possible the manners and customs that shall mark them as having equal rights with their brothers in the great army of working men. It will be observed that this has no reference to ethical matters, save in this one point of loyalty to the new country, and to the cause of labour.

This is the very point, however, at which the difficulty lies in solving the problem of immigration from the East. Asiatic people are unwilling to accept any land as their home, beside the one in which their forefathers dwelt. No Indian, Chinaman or Japanese ever forgets that his home is in India, China or Japan. Therefore he does not wish to become alienated from those habits that will come of use to him upon his return to his native land. This is especially true of China, and the problem is doubly difficult in the case of that nation.

There can be no doubt that a solution of this great international complication can be effected in time; but the issues are so important, and the details so vast that a satisfactory conclusion will be delayed.

HE OF THE ONE TALENT.

"Then he which had received the one talent came"—

Matthew xxv. 24.

This is the central parable of this chapter. It follows that of the ten bridesmaids; and fitly, for that parable describes the Church in her attitude of *waiting*, whilst this parable describes her in her attitude of *working*. The same people are intended by the ten maidens and the three servants. It is fit that the one should precede other, because the care of our souls is all-important as a preparation for the work that we are doing. It is only when we have the oil of the Holy Spirit in our hearts that we can use our talents aright. The motto of the first parable, therefore, is that of alertness—"Watch"; and the second that of dili-

gence—"Work." Be right with Jesus Christ in your heart and then you will do work of which neither you nor He will be ashamed at His coming.

There is, of course, a marked distinction between the parable of the ten pounds and this of the talents, the one recorded by Luke, and the other by Matthew. In the parable of the pounds each servant has the same gift, but uses the gift differently; in the parable of the talents they have different gifts, but two of them uses these different gifts with the same fidelity. There is therefore a difference between the pound of grace which is given to everyone, and used so differently, and these different talents. The talent with which a man is endowed is to be distinguished from his ability—"Everyone according to his several ability." That is, the natural power of character, which is our ability, has entrusted to it to proportionate opportunities of service, which are the talents.

We all regard with complacency the first two men, who come with a look of glad surprise in their eyes, and say: "Lord, Thou gavest five or two talents, and lo! they are doubled." Correct, well-ordered, useful lives are these. Most of us have a degree of pity for the man with the one talent who came last. Unwrapping it from its careful napkin, he said: "I had only one. I could do so little I did nothing." There are so many people like that. The true desire of a Church should be to bring out the one-talented people, and we look forward to an age, not when there shall be one Hercules, but when all the children of God shall use such moral and spiritual strength as they possess. It is better to have a Church composed of one-talented people, all of whom are using their one talent, than to have a number of five-talented people who do it all.

This one-talented man is a specimen of a large class of people. The Lord turned to him, and said: "Wicked and slothful servant," and sent him to the outer darkness, bereft of the one talent he possessed.

I. HOW DID THIS MAN COME TO MAKE SO GREAT A FAILURE OF HIS LIFE?

It was not that he did not have a talent, for every servant of Christ, the simplest, the least educated, the poorest, has one talent at least.

The cause of his failure was not that he had more than he could manage, for the gift of the talent, that is opportunity, is suited to each man's capacity. An ordinary man may do very well in a tiny shop who would absolutely fail if he were to be put at the head of a great firm. But before Jesus Christ gives opportunities to any of us, He regards our ability, and if we are only able to manage a little sphere He will only give us this to look after. Therefore, the failure is not caused because we have bigger opportunities than we have power to occupy. There is a perfect

equilibrium between what we can do and what we may do.

His failure cannot be attributed to his not having had time enough, for it was after a long absence that the Lord came back. Our Master does not expect to have fruit before the autumn. He does not look for results whilst we are embarrassed with our new responsibilities; He does not expect that in a moment we can produce the revenue which can only come after years of strenuous toil.

Notice that this man was not dishonest. He always felt that this talent was not his own. Nor was he careless, for he took the trouble to wrap it in a napkin. You may say that his mistake was that he had not initiative enough; but, after all, that was not the cause, for the Lord said that he might have entrusted his talent to the banker, who takes a number of small investments, puts them together in an aggregate sum, and invests it so that all may derive a yearly interest. The bank in the parable is really the Church, the bankers are its ministers and officers, the bank stock is the common work which a Christian community is doing for God. There are plenty of people who have not the initiative or power to open a new branch of work, but who could throw the little they have into co-operation with the rest of their fellow-members. Therefore, if there are any people who say: "We have so little power that we cannot initiate or create," they can at least join other Christians, and put the little they have into the common stock.

Evidently this man had a chance, and the power to realise that chance; he was not a bad man, not dishonest, not unscrupulous; he had time, he had the work and the opportunity to do it, but he failed because he was slothful, that is, he would not rouse himself to do the best he could.

A young man comes fresh from the University, and finds a mass of sin in the world. He feels prompted to do something to relieve it, and puts his whole strength into some self-set task for a few weeks. Then he gets tired, he reasons that he has done so little that he might as well have done nothing, and just when the mass of evil is beginning to feel the impact of his personality, he sinks back exhausted. There are plenty of men who can do something, but it is very little; and because it is little they end in doing nothing. They are too proud to do a little; they feel that the little they do will compare so ill with the large amount that others do. They are like a clock that will not strike one because it cannot strike twelve, and they are all the while comforting themselves by saying, If I could only do some great thing, if only some great opportunity came, you would find me doing my best; but all I can do is so incomparably little to what I would like to do. I have a great ideal, and if I cannot live up to my ideal I won't try.

The result is that the talent is buried in the ground, and



in that grave a man buries his self. The worst is that, in doing nothing, in spending time in musing and brooding, you get hard thoughts of God. The man thought that his hard thoughts of God made him slothful, but it was not so. It was his refusal to do what he might have done that caused the black cloud to come between himself and God. Therefore, he said: "I knew that Thou wert a hard man, reaping where Thou hadst not sown." Hard thoughts of God arise when men refuse to do what they might to make His world purer, sweeter, and better.

Are you like that? You will not pray in the prayer meeting because you say it is such a poor prayer; yet you will never pray helpfully and easily until you are content to begin with a few halting words. You will not take a class in the Sunday School because you feel that you have nothing to say; yet you will never acquire facility as a teacher till you are willing to begin with the infant class.

II. WHAT THIS MAN MISSED.

The King came. Cannot you hear his cheery, hearty voice ringing through the corridors of his palace? Cannot you see the sparkle in his eye as the servants came one after another, and said: "Lo, thy talent has won thus and thus beside." He is pleased, not for the gain for himself, but because of their fidelity and success.

Notice five things in his greeting.

(1) *His "Well done."* When our Master shall say His "Well done" to a soul, it will be repaid for all its sacrifice and blood and tears. Will not that be the crowning moment of your life?

(2) *His accurate discrimination—"Thou faithful servant."* The one man had five talents, the other two, but the fidelity had been the same. The light that flashes from a large or small crystal is reflected from the same angle; the ray of sunlight which passes through a small aperture or through an open door presents the same prismatic band of colour; the circle of a gnat's eye is as much a circle as that of the horizon. Though the spheres you fill may be different, the fidelity with which you fill them may be equivalent, and our Lord looks not so much at what we have done as the way in which we have done it.

(3) *There was promotion—"Ruler over many things;"* which makes clear what one has always thought, that when He comes He will not interrupt our service. Suppose a young and successful soldier received from his grateful country a handsome donation of money, would that satisfy him? Would not the true reward be to say, You have been so faithful in this service, now undertake the campaign which is to save the empire? And so when we die we shall be rewarded by being commissioned for wider service. "Ruler over many things;" and if the talents are five, how great will not those many be! That is why, no doubt, He calls away some of the sweetest and loveliest of His followers—He

wants them to fill niches of rule and authority in the Heavenly Palace.

(4) *The Reward—"Enter into My joy."* We need not wait for that blest hour, but enter into it here and now. "My joy I give," He says; but yonder we shall drink of the same stream and use the same cup as the King. When He has drunk of the joy of doing His Father's will, He will pass it to us, and say, "Drink with Me." "Thou shalt make them drink of the rivers of Thy pleasure."

(5) *The increase of power—"Take from him, and give to him that hath, and he shall have abundance."* That is the law of spiritual growth. A man starts with five talents, and as he uses them they grow to ten, and when they have arrived at ten, then the "abundance" comes. Have you not seen this also in the commercial world? A man begins with a little capital, and for the first ten years of his life it is hard work to turn it over, but after that he secures his ten talents, and money begins to pour in abundance. It is so in knowledge. How hard those first days are; but when you have acquired the rudiments, how soon you stand upon the eminence, and the whole landscape of truth breaks upon you. So, use what you have got—a little talent of prayer, of speaking or preaching, a little money, a little influence—use these things every day. Never let a day pass without turning your one talent to some good account, and finally it shall be said to you also: "He shall have abundance."

Do you see the confusion on the face of the man who hid his talent? His only crime is that he has done nothing; but a slothful, indolent life is wickedness—"Thou wicked and slothful servant," you have not considered that what you have supposed to be a matter of option may be counted to you as a capital crime.

III. HIS DOOM.

"Take it away from him." The muscle which is not used is in danger of atrophy. The ants on the ant-heap that refuse to use their eyes lose their sight, and become blind, and, depending upon their slaves, are ultimately mastered by them, since they have lost their own power by disuse. If you refuse to use what you have got, you will eventually lose it. Young man, if you neglect prayer in secret you will lose the power of prayer. Give up reading the Bible, and you will lose all taste for it; give up Christian work, and you will become paralysed and unable to perform any service; cease to believe, and the power and faculty of faith will depart. "Take from him," said Christ, the unused talent.

The doom was to be cast outside. Probably this is not Hell. The man was a *servant*; but he missed his opportunities, and woke up on the wrong side of the

door of blessing, the groaning, and despair.

The life yonder, and deep; you can. Are you not you act there is no of His fulness God, receive and there v

If you yield your precious blood Him. He hear Him s

The cry and it is of Japan is the Japanese lifted. Di we could character respects th of other others am caused mu tion of the employe the ideals closes a ideas and

Out o men. Th priestess. man. Ja their nati art, poet most bril honor, or the fadele kept gree tion on s

door of blessedness, to find himself excluded, and amidst the groaning and gnashing of teeth, of disappointment and despair.

The lifeboat needs to be launched. See the rock yonder, and the sailors being washed into the briny deep; you can give but a little push, but push as hard as you may; you cannot do much, but do what you can. Are you so nervous? Cannot you think? Cannot you act? But remember that God is with you, there is no need to agonise or struggle, but just to take of His fulness and strength and to live in it. Live in God, receive the inspiration and stimulus of His Spirit, and there will be nothing hard or impossible in life.

If you are not a Christian, first become a servant, yield yourself to Christ the King, bought by His precious blood, and then go into His vineyard to work for Him. He gives you your talent; at the last may we hear Him say to you; "Enter into My joy"

THE WOMEN OF JAPAN

The chrysanthemum is the Japanese national flower and it is the crest of the Mikado. The coming flower of Japan is the Japanese woman. As time has gone on the Japanese woman has progressed and has been uplifted. Did we know all about the Japanese woman we could not but be impressed with the nobility of her character and her adornment of motherhood. In many respects the Japanese women are superior to the women of other nations. The one word paramount to all others among them is obedience, and that word has caused much of the trouble in Japan. The whole question of their position in history, social life, education, employments, art, marriage, religion, benevolent labor, the ideals of literature, popular superstitions, etc., discloses a wide and fascinating field of inquiring. Our ideas and prejudices must not be the standard.

Out of 123 Japanese sovereigns nine have been women. The custodian of the divine regalia is a virgin priestess. The chief deity in their mythology is a woman. Japanese women, by their wit and genius, made their native tongue a literary language. In literature, art, poetry, song, the names of women are among the most brilliant of those on the long roll of fame and honor, on whose brows the Japanese at least have placed the fadeless chaplet of renown. Their memory is still kept green by recitation, quotation, reading and inscription on screen, roll, memorial stone, wall, fan, cup and

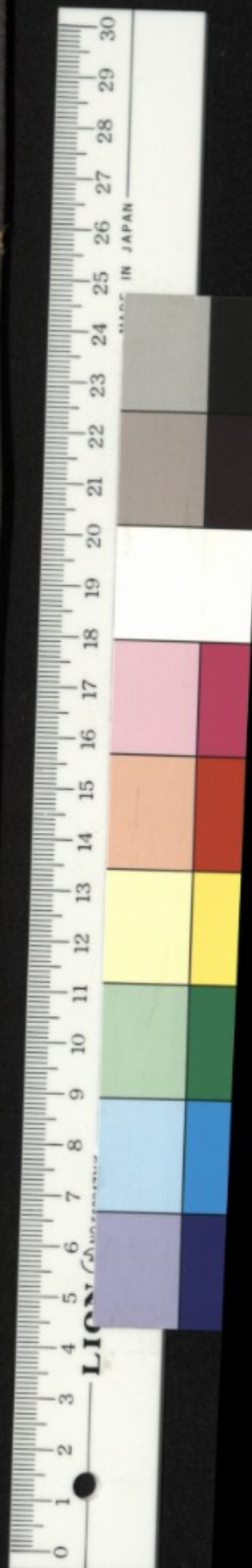
those exquisite works of art that delight even alien admirers. In the records of Japanese glory, valor, fortitude in affliction, greatness in the hour of death, filial devotion, wifely affection in all the straits of life when codes of honor, morals and religion are tested in the person of their professors, the history of literature and romance, the everyday routine of fact teems with instances of the Japanese woman's power and willingness to share whatever of pain of sorrow is appointed to man. In the annals of persecution, in the red roll of martyrs, no names are brighter, no faces gleam more peacefully amid the flames or on the cross of transfixing spears, or on the pyre of rice straw or on the precipice edge or in the open grave about to be filled up than in the facts of the Christian Japanese women in the 17th century. Such is the position of woman in Japan in the past.

No Japanese woman's feet are ever bound and among the middle and lower classes she is almost as much at liberty to walk and visit as in our own land. An amount of social freedom prevails among women-kind in Japan that could hardly be expected in a country at once Asiatic, idolatrous and despotic.

It is the heathen religion itself that we are to arraign for the low state of women in Japan as compared with that in Christian lands. The only religion in Japan worthy of a name in the sense of a binding system of dogmatics or a purifying or elevating moral power is Buddhism. Yet even in this there is no hope of immortality for a woman unless she is reborn as a man, which means that there is no salvation for women. In the eye of Buddhist dogma, ecclesiastical law and monkish asceticism, woman is but a temptation, a snare, an unclean thing, a scapegoat, an obstacle to peace and holiness. Shinto, a religion so-called, seems to accord her a higher place, but Shinto can never sway the heart and mind of modern Japanese people.

A great principle and an Asiatic institution are the causes of the degradation of the Japanese women. The one is filial obedience, the other polygamy. The Japanese maiden, as fine as the purest Christian virgin, will at the command of her father, enter the brothel and prostitute herself for life. Not a murmur escapes her lips as she thus filially obeys. To a life she lothes and to disease, premature old age and an early grave, she goes joyfully. The staple of a thousand novels, plays and pictures in Japan is written on the life of a girl of gentle manners and tender heart who hates her life and would gladly destroy it but refrains because her purchase money has enabled her father to pay his debts and she is bound not to injure herself.

The question is often asked, "Are the Japanese polygamous?" The question has two answers. A Japanese has but one legal wife, but he may have two or three more women if he chooses or can support them.



One wife, if fruitful, is the rule. So long as the institution of concubinage exists in Japan, home life can never approach in purity and dignity to that in Christian countries. Seven causes for justifiable divorce are laid down in the classics of Confucius, which are the basis of legal morals in Japan as in China, as those of Justinian are with us. The wife may be divorced: If she be disobedient to her parents-in-law; If she be barren; if she be licentious; if jealous of other women's clothes, children or husband; if she have a loathsome or contagious disease; if she steal; if she talk too much. It is needless to say the latter reason is the one most taken advantage of, or pretended. The Japanese think it is a good rule that works both ways, yet women in Japan, as the world over rules her lord and master by the charm of her manner, conversation and person.

Japanese women are intelligent lovers of the beautiful in nature and are lovers of children and on this foundation will be built the future of Christian power in Japan and then Japan will be as mighty a power as there is on the face of the globe. *United Presbyterian*

SOME THOUGHTS BY GERHARD TERSTEEGEN ON "HOW TO READ THE SCRIPTURES."

*Translated by Professor F. Shaw Banks for the
"Methodist Recorder."*

If in any way some message is made known to thee and impressed on thy heart, do not at once talk of it to others so as to have glory of men; do not admire thyself with thy complacent reason, but let the seed of the Word sink deeper into thy heart; ponder such word with Mary in thy heart; mark it in thy Bible or in some other way, so that such crumbs may help thee again in a time of dearth. Above all things, keep thy heart, that birds of prey may not carry away the word sown, and thorns of worldly care and the deceitfulness of riches may not again stifle the seed. It is a word of God to thy soul, a tiny seed, but a seed of remuneration, which may become a tree and bear much fruit.

Read not too much at once; many in this way rattle off one chapter after another, as if they would remind God how many chapters they had read. Read little, but the little with so much the more devotion and thoughtfulness. The Bible has been so shaped by the Spirit of wisdom that, while everything in it is joined together in lovely sequence and order, like pearls on a string, although we do not always see this, at the same time nearly all the separate verses are like so many precious pearls. On this account we may sometimes just open the Book in the fear of God, and wait for what is given to awaken or strengthen us; another time we may read them in order, and contemplate this lovely string of pearls in its connection; but everything with a humble, filial heart, not merely to fill the head, but to nourish the heart, and so to be conducted to God Himself.

For this is the real end and aim of God, the end to which the whole Bible and everything in it points, to allure us by this precious means out of our wretched estrangement to Himself, to his inner fellowship in

Christ Jesus. This main end we must never leave out of sight in the use of Scripture, or we read it in vain, and, instead of being a help, it will be a hindrance, and the punishment will befall us with which the Saviour threatens the Jews: "Ye search the Scriptures, for ye think ye have there eternal life; but ye will not come to Me that ye may have life." Scripture cannot give us life, but Christ alone, of whom Scripture testifies. O Soul, go to Christ before, during, and after the reading of Scripture. If it happens that while reading thou art touched, strengthened, collected, that the unction of the Holy Spirit would inwardly instruct thee, that thou art specially touched and drawn inwards by God and His presence, or by some of His perfections, and art absorbed therewith, do not always read further, lest thou shouldst again shake off the precious anointing, but keep still for the Author of Scripture Himself is then present with thee—be still with all thy own thinking, willing, and working, surrender thyself wholly to the clear workings of God and His grace, and in deepest stillness and detachment hear with David what the Lord Himself says. Present to Him thy heart bare, open, and still, as a sheet of white paper, that He may Himself write His law in thy heart by the finger of His Spirit, that thou thyself mayest become a holy writing, and in thy whole being and walk a letter that may be read of all men. Then while Scripture remains, after as before, a precious testimony to Christ we no longer believe only because of its word, but we have heard and known Him ourselves.

THE MOTHER'S APPEAL.

Mother—

O, Mr. Saloonkeeper, I beg you don't sell
The stuff to my boy that may send him to hell,
Remember how dear to my heart he must be,
And let him to-night return sober to me.

Saloonkeeper—

They licensed me, madam, to sell him the stuff,
The fool ought to know when he's taken enough.
You can't expect me to refuse all who come,
My business is to sell drinkers their rum.

Mother—

O, Mr. Saloonman, I beg you to think,
How much it may mean if you sell him the drink.
His soul is in peril, don't wreck it for gain,
Don't make it another young life you have slain.

Saloonkeeper—

Go yonder, and talk with the men who have said
I may sell—to the voters who stand at the head
Of the church where you pray, don't be whining away
In this place they have licensed—go yonder,
I say!

Mother—

O, Mr. Saloonman, they say you may sell,
But whose is the sin, if you send him to hell?
He buys at your bar what you must bring him to shame,
For all that may follow God holds you to blame.

Saloonkeeper—

No, madam, the sin is not mine at the first,
No for it shall I be the only man cursed;
The men who permit me to sell are the ones
To settle with God if I ruin their sons."

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church.

Published at the Rajputana Mission Press, Ajmer, price Rs. /2/4 per annum, postage included.

Editor: The Rev. F. Ashcroft, M.A. Nasirabad, C.I.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	.. 2 8
Urdu and English	...	3 8

Terms payment strictly in advance

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 s. per line. Minimum Charge Rs 1.

MAKHZAN I MASHIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 ,, Rs. 1/-

Address, PROFESSOR PRESTON H. EDWARDS,

CHRISTIAN COLLEGE, ALLAHABAD.

MESSRS WYLIE BROTHERS.

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. Special terms will be given for large orders.

BINDING OF ALL KINDS DONE TO ORDER

Address all orders to

Wylie Brothers,

Mission Press, Ludhiana.

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B.A. and B.Sc. For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. Minimum order 8 copies

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs 1-8-0. Minimum order 50 copies

Address THE MISSION PRESS, Ludiana

TO LET.

C. L. S.

RECENT PUBLICATIONS.

HIDAYAT I TIMARDARAN

A translation of Miss CREIGHTON's Nursing Lessons.
(Roman Urdu) Cloth Re. 1.

THE MUSLIM CONTROVERSY (English)

BY REV. E. M. WHERRY, D. D.,

"The special object aimed at in the preparation of this book is to place within easy reach of the student of Islam the outlines of argument and contents of the book published in the Urdu Language & addressed to Muslim readers."

Price Rs. 1.

DAULAT-I-LAZAWAL.

A translation of Miss Marston's new book, "Riches that Fail Not."

SAMPAR DAI (Hindu Sects)

BY REV. B. B. ROY.

Price 6 As.

ADDRESS,

HONORARY SECRETARY.

LUDHIANA.

Do You ride in a Rickshaw?

If you, do you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

Printed and Published at the Mission Steam Press Ludhiana. for the Editor by Wylie Brothers. —1907.

A. T. S.

TWO NEW BOOKS.

Satyarath Parkash Darpan

BY

REV. G. L. THAKER DASS,

"A complete refutation of the Satyarath Parkash of Dayanand Saraswati"

GANJINA-I-ISLAM

BY

REV. E. M. WHERRY, D. D.,

Of special value to Theological Students, and Christian workers in general.

Price Cloth Back ... As. 8.

Cloth ... Rs. 1.

Address

THE MANAGER

MISSION BOOK DEPOT, LUDHIANA.

OR NORTH INDIA TRACT SOCIETY,

ALLAHABAD.

TO LET.

Register

T

Vol. XI

FOR

A telegram has been issued vessels in com employment

The order ing and arrest

This prev intion to a

It is expl was necessa Government to refused to

Abdul Az

Kid Sidd

Blanca to co

The mark

The New

challenge for

The New

challenge wa

the challeng

type, size r

Flood h

villages are

drowned.

Countess

was married

Strand Regi

The New

avoid all co

the colonials

Sir Wil

British dipl

ference to th

dian interes

that she co

than diplom

With rel

ing to reap

of panic

but needed

Sir W

said that he

all-red rout

A telegr

ers Arancie

abrogate th

trade betw